I: Jenness--167-168 (1913-16) 1922 Copper Eskimo
116, 551

"Within two or three days of its birth a child that escapes exposure is given a name, or rather two and sometimes even three names. These are often suggested by relatives, but the decision rests with the parents. Usually there is very little choice, for it is customary to name the child after a near kinsman who has recently died; nevertheless differences of opinion do occasionally arise when two or three kinsmen have died within the space of a few years. All the names of the kinsmen descend to the child, or to the young dog, for the same rule applies to dogs also. Aksiatak called one of his dogs Itaiyuk after his dead father; later, when his wife bore him a son, he named him Itaiyuk also. Higilak, again, held a discussion with Ikpakhuak as to the name she should give to one of their pups; finally she called it Nerialak after Ikpakhuak's elder brother who had died two or three years before. A few months later her grandchild was born and received the name Nerialak also.

Distinctions of sex never enter apparently into the question of names. The dead Nerialak above mentioned was a man, while the baby that was named after him was a girl. Higilak's daughter was named Kanneyuk, and there was a man Kanneyuk in a neighbouring group. I do not know in this instance whether they were both named after the same person, in which case their other names would be the same also. Such a thing is not uncommon however; there were two Puivlik children, for example, both boys, who were called Utuallu Taipanna after a common kinsman.

The majority of the people seemed to have two names, though some had only one and a few three; but the third was usually a nickname. Where a native had two names one would often be used for a few months, then the other would supersede it for a time without any apparent reason for the change. Thus, when first we entered the country, Ikpakhuak's wife was always known as Taktu. In the summer of 1915 her second name Higilak gradually took its place, and during our last year the name of Taktu was seldom heard. (1) It was used sometimes nevertheless, so that plainly there was no taboo concerning the matter. A Noahognik boy had two names, Taptuna and Hahra, but hardly anyone used the second name except his father.

"1. Mr. Stefansson was misled by this use of the second name without any explanation, and consequently over-estimated the number of the Hannerak group. The Puivlik natives told him of the family Taktukkut (i. e. Taktuk's family), and of a man named Avranna (Anthrop. Papers, A.M.N.H., Vol. XIV, pt. I, p. 250). Now Avranna was Taktuk's son, and Taktuk, or Taktu, was Higilak, the woman who had travelled to Tree river and composed a song in commemoration of the journey, ibid., p. 34)."

A child often receives another name later on in life, a sobriquet from some peculiarity in its appearance or an event in its career. Sometimes this nickname entirely supersedes the proper names. Thus a Puivlik Eskimo who possessed an unusually big nose was always known as Kingalokanna, 'Big Nose'. Another man who had both his feet amputated as a result of frost-bite was called Itigaitok, 'Footless', and a Kanghiryuak native for a similar reason was called Nilgak, 'The Limper'. Higilak's elder brother received the name of Kaulak when he was born, but one day when he was out hunting, he said, he heard some wolves talking about him, calling him Tusayok 'The Listener', so he immediately changed his name and was always called Tusayok afterwards. In recent years [168] one or two children have been named after notable visitors; thus, a Coppermine river girl was called Issumatak 'The Thinker' or 'The Leader', which was David Hanbury's title. Hanbury's companion Darrell was honoured in a similar manner; and a Puivlik child was called Tannaumik after the Mackenzie river youth who accompanied Mr. Stefansson on his first visit to the Copper Eskimo country.

In introducing himself a man usually gives both or all his names, but if he is asked his name he will often give only one. Sometimes he will make a joke about it; King-

alokanna, for example, would usually point to his nose and laugh. (1) Unlike the Mackenzie and Alaskan natives, these Eskimos have no hesitation whatever in telling their own names; nor is there any taboo against mentioning the names of the dead, though the speaker will usually remark that the person referred to is dead and seems to expect that the matter will be dropped as having no further interest."

"1. Cf. Stefansson, Anthrop. Papers. A.M.N.H., Vol. XIV, pt. I, p. 247."

2: Stefansson--234 (1908-12) 1914 Copper Eskimo
551, 117

"Names. Names are given here with a freedom not found to the present to the westward, even among people who have worked on ships. Among Kittegaryuit people, the name is never given you by the man himself when you ask him, but always by a bystander, here each as he first sees you says: 'I am So-and-so; what is your name?" When we arrived here, Tan. had to repeat his name to every man as they went along the line of sealers, each sealer giving his own name in return. After we got to the village, those who had not seen us before always gave their own names before asking ours."

2: Stefansson--247 (1908-12) 1914 Copper Eskimo
551, 117

"May 22. Point Cockburn. Introductions. Each man of Akuliakattagmiut or Haneragmiut usually explained the meaning of his name or made some pun on it at time of introduction. This I took to be to help us remember the name. Each seemed to have a stock phrase, for some must have had a dozen occasions to repeat their names and always used some set accompaniment. Some made no comments on their names after first introduction, and a few not even then, simply repeating the name two or three times."

2: Stefansson--286-287 (1908-12) 1914 Copper Eskimo
551, 117

"Names. At Cape Smythe at one time there were four men who bore the name Appaiyauk. One of these was called Appaiyaugnak, that may have been his name from the first, or it may have been given him later in life to distinguish him from the others. The most prominent of the four was always called Appaiyauk. The remaining two Appaiyauks were given the distinguishing suffixes, -hlux, and -tjiak. Appaiyaxhluk is now dead but Appaiyauxtjiak is the one still living and at present one of most important men at Cape Smythe. When the prominent Appaiyauk died (but Appaiyauxhluk, brother of Tagluksrak's wife still lived) the -tjiak was removed from the present umialik's name. He has since been plain Appaiyauk.

At Herschel Island, etc. and at Cape Bexley and east I have heard of no such

distinguishing suffixes being applied to men of the same name.(19)

March 14. Names. A child is named Kēyūk from one of several Kēyūks. The one from whom the child is named is 'ōmātk˝a' (that [287] one's name), the others are not the child's 'name', though they bear the same name."

"19. [Stefansson's comment, p. 455] The custom of adding distinguishing suffixes to proper names to distinguish individuals of the same name, was formerly probably not used in the Mackenzie. Most men had several names, and if there was ambiguity a second name was added to the one commonly used. In recent years, however, the custom has been adopted from western Eskimo and I have known Mamayauqpa.luk (Big Mamayauq) a woman, Navalukpa.luk (Big Navaluk) a woman, Angusinnasuqpa'luk (Big Angusinnauq), Qommaqpa.luk (Big Qommanna) a man. The westerners among themselves used many distinguishing suffixes meaning such things as 'small', 'puny', 'wretched', 'toy', 'big', 'old', 'imitation', etc. The only one so far adopted by the Mackenzie people themselves is the one meaning 'big'. though one of three Angusinnaauq's (now dead) was sometimes referred to by westerners resident in the Mackenzie as 'Little Angusinnaauq'."

3: Rasmussen--78-85 (c. 1923) 1932 Copper Eskimo-1-2
116, 162, 551

[MPK: Only the first two pages of this list have been processed. Pages 80-85 have been omitted.]

At Ahiaq (the coast of Queen Maud Sea). Distributed along Kulgajuk (a river that runs out east of Ogden Bay) and Kûnajuk (Ellis River) respectively.

At Kulgajuk:

1. haniliʌq, his wife auqtɔq, their sons pinɛquʌq (the handsome one), paqnʌrtaɛluk (the thoroughly dried one) and auqpilʌq (the red one) as well as their daughter hɛq.
2. pɛruana (a stone for use as a weight on something), his wife tunɛq (the ghost being) and their daughter ivʌrɛuk (the badly searching one).

3. kivga·luk (?) and his wife mikigiaq (the gull snare).
4. inɔrɛq (the skin on the bottom of a sledge), his wife igjɔrhiaq (blubber laid out to freeze), and their sons make (the one who rises) and kuvlumɛ·q (he with the thumb).

At Ko·najuk:

5. kiŋmɛrut (something on one's heel), his wife tikɛrluk (the bad forefinger) and their son panijujaq (the daughterlike one).
6. ɛrfana (the one who flaps in the wind (?)), a blind man and his wife ikhik (the one who gets something in her eyes).
7. ututa·q (?), his wife pequjaq (what is permitted to have) and soiʳ uhɔrqān·uaq (the penis gifted one).
8. qiŋ·arhan·a (the meat-giving one) his wife taipana (?), and son panijujaq.
9. aunɛq (one who has swooned) and his wife ila·gtaumɛq (?), their sons qait·aq and taipana, and a youug man ututa·ra·luk (?).
10. utuχa·q (?), his wife tikɛrluk and their sons paŋnartaq and taipana.
11. arna'rjuaq (the big woman), his wife nɛrqāg'hiaq (the one that is expected to become fleshy), their sons igpakuhāk and qavluna·q (white man) and their daughters qo·miug'hɔq (one whom one grips between one's legs) and hana·q.
12. qiŋarugɬik (the one with the nose), his wife halgiu'he (?) and son tɛriarpāk (the giant ermine).
13. qɛrnɛrtaq (the black one) and his wife mitɛq (the eider-duck).

In the interior at Nunatoqaq, close to Aulagtivigssuaq.

14. qait·alugka·q (?), his wife kaŋnugjāciaq (the little piece of copper) and sons qinmiɔq (?), uhɔrqān·uaq and a·kulualuk (?).
15. maula (?), his wife itqilɛrtaq (the Indian) and son qa·juina (the one who never comes near).
16. niaqɔq (head), his wife qiŋmɛruvka·q (the one who usually desires dog-flesh) and son tupitl'ruvka·q (?).
17. ɛqulik (one with a turd in his end), his wife uhɔrqaq and son paŋnaq.
18. kaŋnujaiciaq, his wife inuarugɬik (cliff) and son panijujaq.
19. manɛraiciaq (the little flat surface), his wife e·tualuk, son qugput and daughter panijujaq.
20. ɔr'hin·uaq (the little trace toggle) and his wife mikilra·q (the little one).
21. puŋ·ɔq (the dog) and his wife nɛriuna·q (the one who makes

12: Collinson--171-172 (1851-53) 1889 Copper Eskimo
116,551, 622

"The next day, Mr. Phayre [T. M: Officer of the Enterprise] went part of the way across the isthmus with the sleighs and dogs, where he met Mr. Parkes [T. M! Mate on board the Enterprise] and getting a load of firewood from him, returned at 4. Four [172] natives (a portion of the party encamped on Isthmus Lake), came on board. One, an old man, rather infirm, and compelled to go about with two sticks, had begged hard for a boarding pike, which I had promised him if he would come on board, and now I gave him his choice either of that or a knife; the latter was preferred. His name was Ip-pee-ra, and he appeared to be the leading man of this portion of the tribe. Two of the party with him were his sons-in-law, and the fourth was his wife; far from a handsome specimen of her sex, but uncommonly desirous of picking up the wee things about the decks. The party altogether amounted to twenty-five individuals."

29: Jenness E-5 (1914-1916) 1959
ND8 Copper Eskimo ND8

beneath the snow-floor, making the prohibition technically invalid. We cooked our caribou meat with easy consciences, and, when the natives upbraided us, pointed to a tiny patch of gravel exposed beneath our feet. Some accepted our verdict, most of them still disapproved; but by that time they were better acquainted with the strange ways of the white man, and believed that we could do with impunity what they could not attempt without disaster.

The village dance-house formed as usual the forecourt of two snow-huts, which kept it at an even temperature with their two large blubber-lamps. One hut was occupied by Ikpuckhuak, the elderly man who had come to my rescue when his fellow-tribesman tried to carry off my knife. Ikpuckhuak means the "Dirty One"; but the name in no wise reflected on his personal characteristics, for the Eskimos were too familiar with the lack of water during seven months of the year to pay much attention to some of its consequences. Ikpuck, as I shall call him hereafter, was actually cleaner than most of his countrymen, provided one gives the word a rather broad interpretation; and his name was no more than an ancient family title which he inherited in childhood along with his other privileges.

We spent several pleasant evenings on his sleeping-platform, reclining comfortably on caribou robes and listening to the natives in the forecourt singing their

29: Jenness E-5 (1914-1916) 1959
ND8 Copper Eskimo ND8

126 the gramophone of Captain Bernard, our predecessor
123 in this region, because they failed to understand the white man's music; but they looked with awe on the uncanny machine that reproduced not only their words but even the ejaculations that unconsciously escaped their lips. The first man who sang into it shivered with apprehension when he heard his voice come back to him out of the horn, and asked in an anxious whisper, "Is there a spirit concealed in the box?" Nothing would induce him to sing again, and for a time I feared that this first record of their music would also be my last. But little Jennie rose to the occasion; she was too young and innocent to fear the white men who had hitherto done them no harm, and the phonograph was an exciting adventure. She sang half a dozen chants for me that evening, and made the house ring with laughter when we played them over again, and she heard the coughing that interspersed the words. Thenceforward I had no difficulty in finding singers, and we carried out of the country records of 150 songs for future study.

114 Palaiyak and I paid another brief visit to the island
123 Eskimos before travelling eastward. Jennie went back with us, and we lodged in the house of Ikpuck, her step-father, because it was more convenient than a
[142] private hut that needed constant guarding. Ikpuck's
• [551] wife was a comely matron, weighing something under 200 pounds, who rejoiced in the possession of two

29: Jenness E-5 (1914-1916) 1959
ND8 Copper Eskimo ND8

names, Liver and Icehouse. Both seemed rather misleading; she was really neither choleric nor frigid, but a jolly, high-spirited old lady with the warmest heart imaginable, and a tongue more prone to gossip than was strictly advisable. She received us with open arms, and resigned to us half the platform in her hut, where we slept and stored all our possessions. Since her platform looked directly into the dance-house, the centre of social life, we saw everything that happened in the community, or heard it reported to our neighbours.

January was generally the coldest, darkest, and stormiest month in the year, the only month that the Eskimos really dreaded. Blizzards often confined them to their houses five days out of seven, and even if a hunter braved the storms he could find no seal-holes through the driving snow. Hunger then reigned in every hut, and the inmates shivered with cold as they extinguished their lamps one by one to conserve the oil. But the winter of 1914-15 was unusually mild. Blizzards were rare even in January, and they were separated by periods of calm weather when the hunters captured five and six seals daily. So the lamps burned brightly in all the houses and the natives were light-hearted and happy. They gaily assembled in the dance-house each evening to while away the hours with song and dance; and their medicine-men often gave weird performances, not to relieve distress, but simply to maintain their prestige and entertain their audiences.